



FROM HYPOCRISY TO APOSTASY THE EXTINCTION OF THE GRAYZONE

INSULTS THE PROPHET

The scholars are unanimously agreed that a Muslim who insults the Prophet ﷺ becomes a kāfir and an apostate who is to be executed.

This consensus was narrated by more than one of the scholars, such as:

Imam Ishaaq Ibn Rāhawayh, Ibn Al-Mundhir, Al Qaadi 'Iyaad, Al Khattaabi and others.

(Al Saarim Al Maslool, Vol 2, Page 13-16)

Shaykhul Islam Ibn Taymiyyah (رحمه الله) said,

“The evidences for the nullification of the dhimmi’s covenant if he curses Allah, His book, His religion, or His Messenger, and the obligation to kill him and kill the Muslim who does the same are: the Qur’ān, the Sunnah, the ijmā’ (consensus) of the Sahābah and the Tābi’īn, and analytical deduction”

(As Sārim Al Maslūl)

Allah (سبحانه وتعالى) said:

And if they break their oaths after their treaty and defame your religion, then fight the leaders of disbelief, for indeed, there are no oaths [sacred] to them; [fight them that] they might cease

(Surah At Tawbah 9:12)

Numerous ahādīth also prove this ruling, including the story of the Jewish tāghūt Ka'b Ibn Al Ashraf.

The Prophet (صلی الله علیہ و سلم) said,

“Who will deal with Ka'b Ibn Al Ashraf for he has abused Allah and His Messenger?”

Muhammad Ibn Maslamah (رضي الله عنه) said,

“I will deal with him, O Rasūlullāh. Would you like that I kill him?”

He replied, “Yes”
[Al-Bukhārī and Muslim]

The Prophet (صلی الله علیہ و سلم) dispatched Abdullāh Ibn Atīk (رضي الله عنه) with a group of Al Ansār to kill the Jew Abū Rafi' because he had abused the Prophet (صلی الله علیہ و سلم).

Ibn ‘Atīk successfully executed the operation
(Saheeh Bukhārī)

During the conquest of Makkah, he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) granted security to whoever entered Al Masjid Al Haram [Hasan: Abū Dāwūd], but ordered that Ibn Khatal be killed even though he was found holding on to the curtains of the Ka'bah [Bukhārī and Muslim], because of his cursing of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)
(Ibn Hisham)

Allah (سبحانه وتعالى) said:

"THE HYPOCRITES FEAR LEST A SURAH (CHAPTER OF THE QUR'AN) SHOULD BE REVEALED ABOUT THEM, SHOWING THEM WHAT IS IN THEIR HEARTS. SAY: "(GO AHEAD AND) MOCK! BUT CERTAINLY, ALLAH WILL BRING TO LIGHT ALL THAT YOU FEAR." IF YOU ASK THEM (ABOUT THIS), THEY DECLARE: "WE WERE ONLY TALKING IDLY AND JOKING." SAY: "WAS IT AT ALLAH AND HIS AYAT AND HIS MESSENGER THAT YOU WERE MOCKING?" MAKE NO EXCUSE; YOU HAVE DISBELIEVED AFTER YOU HAD BELIEVED..."

(Surah At Taubah 9:64-66)

This verse clearly states that mocking Allah, His verses and His Messenger constitutes kufr, so that applies even more so to insulting. The verse also indicates that whoever belittles the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is also a kaafir, whether he was serious or joking.

Narrated by 'Ali (رضي الله عنه) that,

"A JEWISH WOMAN USED TO INSULT THE PROPHET (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) AND SAY BAD THINGS ABOUT HIM, SO A MAN STRANGLED HER UNTIL SHE DIED, AND THE PROPHET (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) RULED THAT NO BLOOD MONEY WAS DUE IN THIS CASE.
(Abu Dawud 4362)

Shaykh Al Islam Ibn Taymiyyah (رحمه الله) said:

"This Hadeeth is jayyid, and there is a corroborating report in the Hadeeth of Ibn 'Abbaas which we will quote below."
(Al Saarim Al Maslool, Vol 1, Page 162)

This Hadeeth clearly indicates that it was permissible to kill that woman because she used to insult the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

Narrated by Ibn 'Abbas (رضي الله عنه) that,

"A blind man had a freed concubine (umm walad) who used to insult the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and say bad things about him. He told her not to do that but she did not stop, and he rebuked her but she did not heed him. One night, when she started to say bad things about the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and insult him, he took a short sword or dagger, put it on her belly and pressed it and killed her. The following morning that was mentioned to the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)."

He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) called the people together and said,

"I ADJURE BY ALLAH THE MAN WHO HAS DONE THIS ACTION AND I ADJURE HIM BY MY RIGHT OVER HIM THAT HE SHOULD STAND UP."

The blind man stood up and said,

"O Messenger of Allah, I am the one who did it; she used to insult you and say bad things about you. I forbade her, but she did not stop, and I rebuked her, but she did not give up her habit. I have two sons like pearls from her, and she was kind to me. Last night she began to insult you and say bad things about you. So, I took a dagger, put it on her belly and pressed it till I killed her."

Thereupon the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

"BEAR WITNESS, THERE IS NO BLOOD MONEY DUE FOR HER."
(Abu Dawud 4361)

It seems that this woman was a kaafir, not a Muslim, for a Muslim could never do such an evil action. If she was a Muslim, she would have become an apostate by this action, in which case it would not have been permissible for her master to keep her; in that case it would not have been good enough if he were to keep her and simply rebuke her.

If a person who insulted the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) repents, should his repentance be accepted or not?

The scholars are agreed that if such a person repents sincerely and regrets what he has done, this repentance will benefit him on the Day of Resurrection and Allah will forgive him.

But they differed as to whether his repentance should be accepted in this world and whether that means he is no longer subject to the sentence of execution.

Imam Malik (رَحِيمُ اللَّهِ) and Imam Ahmad (رَحِيمُ اللَّهِ) were of the view that it should not be accepted, and that he should be killed even if he has repented.

They quoted as evidence the Sunnah and proper understanding of the Hadeeth as follows:

Narrated by Sa'd Ibn Abi Waqqaas (رضي الله عنه) that,

"On the Day of the Conquest of Makkah, the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) granted safety to the people except for four men and two women, and he named them and Ibn Abi Sarh..."

As for Ibn Abi Sarh, he hide behind 'Uthman Ibn 'Affān (رضي الله عنه), and when the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) called the people to give their allegiance to him, Uthman (رضي الله عنه) brought him to stand before the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

He (رضي الله عنه) said,

"O Prophet of Allah accepts the allegiance of 'Abd-Allaah."

He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) raised his head and looked at him three times, refusing him, then he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) accepted his allegiance after the third time.

Then he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) turned to his companions and said:

"WAS THERE NOT AMONG YOU ANY SMART MAN WHO COULD HAVE GOT UP AND KILLED THIS PERSON WHEN HE SAW ME REFUSING TO GIVE HIM MY HAND AND ACCEPT HIS ALLEGIANCE?"

They said,

"We do not know what is in your heart, O Messenger of Allah. Why did you not gesture to us with your eyes?"

He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

"IT IS NOT BEFITTING FOR A PROPHET TO BETRAY A PERSON WITH A GESTURE OF HIS EYES."

(Abu Dawud 2683)

This clearly indicates that in a case such as this apostate who had insulted the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), it is not obligatory to accept his repentance, and rather it is permissible to kill him even if he comes repent.

'Abd-Allaah Ibn Sa'd was one of those who used to write down the Revelation, then he apostatized and claimed that he used to add whatever he wanted to the Revelation. This was a lie and a fabrication against the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and it was a kind of insult. Then he became Muslim again and was a good Muslim, may Allah be pleased with him. (Al-Saarith 115)

With regard to proper understanding of the Hadeeth:

They said that insulting the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) has to do with two rights, the right of Allah and the right of a human being. With regard to the right of Allah, this is obvious, because it is an attack upon His Message, His Book and His Religion.

As for the right of a human being, this is also obvious, because it is like trying to slander the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) by this insult.

If it is said,

"Can we not forgive him, because during his lifetime the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) forgave many of those who had insulted him and he did not execute them?"

The answer is:

The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) sometimes chose to forgive those who had insulted him, and sometimes he ordered that they should be executed, if that served a greater purpose. But now his forgiveness is impossible because he is dead, so the execution of the one who insults him remains the right of Allah, His Messenger and the believers, and the one who deserves to be executed cannot be let off, so the punishment must be carried out.

(Al Saarith Al Maslool, Vol 2, Page 438)

The evidences for this issue are so abundant and clear, and yet some apostates, who abandoned the grayzone, claimed that the operations in Paris contradicted the teachings of Islam! They then gathered the masses in rallies under the banner “Je Suis Charlie,” leading them on towards the gates of Hellfire designated for the murtaddīn...

